/405 cont./

177 24 233 Finally, socio-economic policy benefitting farmers and herders.

This policy includes:

[452] 1. Financing by the Agricultural Bank of Greece and the granting of raw materials on credit.

[494] 2. The creation and running of cooperatives for buying and selling products.

[446] 3. Agricultural social security.

* * * *

177 This enumeration of the events that form the basis for change, though brief, nevertheless answers the questions posed above.

The assault on the life of the Sarakatsani clearly comes from the outside. It emanates from the surrounding milieu and not from their own milieu, and it can be narrowed to various factors.

The space occupied by the Sarakatsani is conspicuously narrowed. [233] [361] The ecological basis of their society is modified. Physically speaking, isolation in distant regions and nomadic herding become impossible. Moreover, socially speaking, [641] isolation is no longer justified since surrounding society is no longer hostile. The civic rights of Sarakatsani are recognized, protected and respected.

Kinship, cooperation and the community are losing their meaning. [557] Once the state undertakes to finance herding, to ensure education of guarantee security, to exercise foresight to organize cooperation, etc., the omnifunctionalism of the family and the Tséligato no longer has a reason for existing.

[519] [425] Communal patriarchism is likewise shattered. When land is distributed to conjugal families, they are established as autonomous economic units. They are thus emancipated. The economic family community gives way to individualism and small-scale individual enterprises.